

Shaykh Sulayman al-‘Alwan said:

There are three different opinions regarding the issue of a women in her menses entering the Mosque:

1. It's not permissible for her to enter the mosque, and this is what's most known from the Madhab of Imām Mālik and al-Shāfi‘ī, and the أهل الرأي (Hanafi's), and one of the sayings in the madhab of Imām Ahmad, and they used as evidence the prophet's saying "I do not permit the menstrator or junb(post sexual state) to be in the mosque" and the prophets saying to Ai'sha(رضي الله عنها) "perform what a pilgrim does, except that you don't do Tawāf" and the hadīth is agreed upon its authenticity, and they used as proof that the Prophet(صلى الله عليه وسلم) "Prevented the menstrator to be present at the Eīd prayer" and the hadīth is agreed upon its authenticity.
2. It's permissible to enter the mosque for a need and a necessity, and this was chosen by Shaykh al-Islām ibn taymiyyāh(رحمه الله) with proof that the prophet(صلى الله عليه وسلم) "placed a tent(covering) for the black woman" which was narrated by Al-Bukhārī, and the scholars have said, this woman must've been menstrating, and the prophet(صلى الله عليه وسلم) did not prevent placing a covering for her in the mosque, and we can derive from this that the menstrator can attend gatherings and studies of knowledge and other than it.
3. It's permissible to enter the mosque as long as she abstains staining the floor, and this is the Madhab spoken from Mālik and one of the 2 sayings in the Shāfi‘ī madhab, and Ahmad, and this is the saying of the Dhāhiriyyāh, chosen by ibn hazm(رحمه الله), and it has strength with the proof of the saying of prophet(صلى الله عليه وسلم) to Ai'sha(رضي الله عنها) "Get me the mat from the mosque." She said: 'I am menstruating.' He said: 'Your menstruation is not in your hands.'" narrated by Imām Muslim(رحمه الله), and these scholars use the proof of البراءة الاصلية "Original disassociation"[Permissible until proven Prohibited by an Authentic Text] in that there is not a single authentic hadīth which proves it's not allowed, and the reply to the narration "I do not permit the menstrator or junb(post sexual state) to be in the mosque" is a report which isn't authentic, it was narrated by Abu Dawud(232) and Ibn Khuzaymah(2/284) from different authorities from ‘Abdul Waahid ibn Ziyad from Aflat ibn Khaleefah, he said Jusrah bint Dajajah informed me, from ‘Aisha.

Al-Bukhari said “Jusrah has wonders!” Ibn hazm(رحمه الله) said the Hadīth is false, and I have shown what it has from defects elsewhere.

And my answer to the hadīth of 'Ā'isha[not allowed to make tawāf] is that this is reported about Tawāf and has nothing to do with entering the mosque, and this is apparent. And my answer to the prevention of the Prophet(صلى الله عليه وسلم) for the menstrator to move away from the musallāh of the muslims, the musallāh meaning the place people pray in and not the actual mosque, so the menstrator would be far away from the Musallāh that people are praying in, so that the praying women don't get disturbed and cause problems for them, or similar to it, and Allah(سبحانه وتعالى) knows best.